

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

THE SEVEN CHURCHES IN ASIA.

(Continued from page 244)

April 14.—Left Isbarta soon after eight. We had not proceeded to a great distance, before we began to ascend the mountains: the road was nothing else than the channel of a stream, which pours down into the plain: we were of course perpetually employed in crossing its waters. The whole ride was exceedingly romantic: on both sides were high rocks of the most extraordinary formation—nature's towers, churches, pinnacles, and minarets: we also saw the remains of two ancient bridges. But, singular and interesting as was the commencement of the ascent, we soon found it become still more extraordinary: we were quite involved in Alpine dangers: this was occasioned by the deep snows, which were resting on the declivities of the mountain: the route was entirely lost: our horses had the utmost difficulty in making their way, and it became necessary for our attendants themselves to carry part of the baggage. Having gained a little "oasis" in this snowy desert, I sat down and sung the lines,

Guide me, O Thou Great Jehovah!
Pilgrim through this barren land:
I am weak, but Thou art mighty,
Save me by Thy powerful hand:
Bread of heaven!
Feed me till I want no more.

After arriving on the summit of the mountains, we met with few obstacles; and descended without difficulty to the Village of Aglason. Perceiving, on our left, the ruins which had been celebrated by Lucas, Mr. Arundell and myself turned aside to view them; and were so much struck with what we saw, that we determined to survey them at our leisure on the following day.

April 15.—I now write in the *Theatre of Sagalassus*; for that such is the ruined city by which we are surrounded, is proved by an inscription which we have just discovered. For a long time we searched in vain, and I began to think, that this was one of the cities whose memorial had perished with them. What a striking instance of the transitory nature of earthly glory! It was only by means of an inscription half buried in the earth, that the name of this magnificent city was rescued from oblivion. On this Mr. Arundell read with difficulty

Ἡ ΕΛΛΑΔΕΣ ΕΩΝΗΟΛΙΣΤΗΣ

"The City of the Sagalassians of Pisidia."

The situation of Sagalassus is most extraordinary: it may be styled the "City of Snows;" for,

even at this moment, the snow is resting in the area of the theatre below us, and we are surrounded on every side by snow-capped elevations. Stupendous Mount Taurus is visible at an immense distance, and successive parts of the same ridge approach nearer and nearer. It is but a peep which is allowed into the plains: mountains are the chief features of the picture. The ruins of Sagalassus exhibit remains of most if not of all those ancient buildings which usually adorned the cities of antiquity: they are chiefly ranged in two lines, at right angles with each other; one lying in the direction of east and west, the other of north and south: the former line runs parallel with the mountain, on the slope of which the town is situated; the other descends the hill to a considerable distance. Careful investigation would discriminate the Gymnasium, the Odeum, the Acropolis, temples, and perhaps even churches. I doubt not, Mr. Arundell will detail the ruins with great accuracy: it is superfluous, therefore, for me to say more on the subject. I must not, however, omit to express my admiration of the Theatre: this edifice is still in excellent preservation, with the exception of some parts of the proscenium. Here a spectator may obtain a most accurate acquaintance with these ancient structures: he may mount the steps, ascending from the area to the highest seats: he may pass along the galleries; and he may traverse the vaulted passages.

It was a source of gratification to me to observe symptoms of Christianity, amidst the numerous symbols of Heathen worship. We saw a cross engraven on the large building at the western approach, and another under one of the sepulchral vaults hewn out in the rock.

The remains of Sagalassus are the most deserted of any which I have yet seen. They appear to have been abandoned to the partridges: we were continually starting these birds, during our examination of the building; and we also aroused a fox from his retreat in the Theatre. Nothing perhaps can be a more striking proof of the grandeur of antiquity, than to discover such splendid ruins in a place of so little celebrity; and, in surveying such an object, we are powerfully taught, that not only the existence of man, but even the duration of his proudest works, is transitory and precarious.

In the village of Aglason, we find, according to report, 100 Turkish houses and one mosque. The village itself and the neighborhood are strewn with the remains of antiquity. This morning I was astonished to observe a crowd of Turkish women collected round our dwelling: they were

drawn thither by an eager desire to get a sight of us; and so different are Turkish manners in this part of the interior from those of the coast, that they were not even veiled. During our absence a still larger number, as we learnt, had assembled; some of them with the desire of medical assistance; one of these, though she was conscious of no complaint, was desirous of ascertaining, by means of a physician, if she was in health! The custom, which is almost universal among Turkish women, of concealing their faces beneath their large veils, as soon as they perceive a stranger approaching, reminds me of what is related of Rebekah, (Gen. xxiv. 65,) "She said unto the servant, What man is this, that walketh in the field to meet us? And the servant said, It is my master: therefore she took a veil, and covered herself:" the original has it, "She took **THE** veil"; or, as we say, "**HER** veil."

April 21.—This morning I witnessed an affecting exemplification of the manner in which instruction is conveyed among the Greeks. Hearing the sound of recitation, I followed it into an apartment of the khan, and found a priest engaged in teaching his son. The youth had before him one of the large volumes employed in the Greek Services, and which are written in a language unintelligible to him. From this book, his father engaged him in a continual repetition of the words, "Arrogant Israel, bloody people, impelled by what injuries didst thou liberate Barabbas and betray the Saviour to the Cross." By dint of such continual repetition, the poor little fellow would, at length, be able to read a book, without understanding its meaning. The custom of teaching children by means of the ancient language has, I believe, been universal till lately among the Greeks. From the words which I have just quoted, we may observe, in passing, in what manner prayers to Saints had their origin: first, the Saint was addressed in a rhetorical manner, just as language is above directed to the people of Israel; and, by degrees, what was nothing but bold apostrophe, began to be understood as the language of prayer and adoration.

From the apartment of the priest, I passed into an adjoining School, which afforded me much greater satisfaction. Here I found a young Greek, with the New Testament of the Bible Society in his hand. It was delightful to observe in him a disposition, not unworthy of comparison with the spirit of the Ethiopian Eunuch, "How can I understand, unless some one guide me?" In fact, he acknowledged his incapacity to understand the truths of Divine Revelation; and I had one of those delightful opportunities, which refresh so much the spirit of the Missionary, of directing him to Christ, and to Christ alone, as the Saviour of sinners. I pointed out a variety of important passages in the New Testament, read them with him, and marked them for his future study. I learned with no small satisfaction afterward, that it was his full intention to proceed, with another young man, to Corfu, in order to study at the University there. I thank God for my intercourse with the young schoolmaster of Sarkeny: he has heard the truth in a most teachable spirit.

Notwithstanding the rain continued, we determined to proceed. We crossed the Mæander for the fourth and last time, over a large wooden

bridge. After the rain had passed off, we encountered most severe cold: suffering extremely from the rigor of the weather, we arrived at *Bullada*; and were glad to find relief by kindling a large fire in our room in the khan. *Bullada* is a large Turkish town, situated on the declivities of Mount Messogis: it contains a thousand houses and eleven Mosques.

Philadelphia.

April 23.—In no part of my journey have I risen with more lively anticipations. To day I expect to see Philadelphia. May the blessing of Him *that is holy and true* accompany me thither! May I learn, by this visit, to imitate the members of that Ancient Church, which so faithfully *kept the word of our Lord's patience*; and finally become, with them, *a pillar in the temple of God, and go no more out!*

After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the Epistle (Rev. iii. 7—13) to that Church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christianity must fall over Modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word of our Lord's patience* is gone by; and here, as in too many other parts of the Christian Vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish Empire: there is still a numerous Christian Population: they occupy 300 houses: Divine Service is performed every Sunday in five Churches; and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candle-stick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the *word of our Lord's patience*?—it is conveyed in sounds unintelligible to those who hear; when the very Epistle to their own Church is read, they understand it not! The word of legendary superstition and of multifarious will worship is now more familiar to their ears. And where is the bright exhibition of Christian Virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East. "Grievous wolves have entered in, not sparing the flock," (Acts xx. 29.) "There have been false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them; and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of," 2 Peter ii. 1, 2.

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the Eastern Churches. This is not the place for detailing the grounds of such an

opinion; but I state with confidence this result of my observations, during my intercourse with Oriental Christians. Nothing is wanting, but perseverance in imparting instructions on every favourable occasion; and, ere long, we shall see the fruit of our labours. The English Missionaries who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves: "Behold, I have set before thee an open door, and no man can shut it."

We see this interesting place to peculiar advantage. For several days, we have been contending with rain, cold, and adverse weather; but, to-day, on arriving at Philadelphia, "Lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land (Cant. ii. 11, 12.) The voice of the turtle charmed me during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan.

The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the Bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian Belief, than the Creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the "only name given among men by which we can be saved," I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candor, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the Church, which former ages might endure; but the present must put them down." Other topics of conversation were, Justification by Faith, Indulgencies, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last-mentioned subject, I was surprised to find that he did not know that Protestants worshipped God without the use of pictures. The Christian Population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the Metropolitan Church; but to give a true account of the sad degradation of Christian Worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos: his house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian Bishop: nor did I witness that fawning and perpetual kissing of the

hand, which I have deplored in some other Episcopal Residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

April 24, 1826—This morning I visited a Public School of the Greeks. There were present 30 or 40 children: Greek, Roman, and Turkish were the objects of attention. The Master complained that the neglect of the parents was a great obstacle to improvement, as soon as a child could write sufficiently for the purposes of commerce, he was removed and employed in business. I am sorry to say, that here, as in many other Greek Schools, the *bastinado* is an important appendage.

I found in this School a Manuscript of the Gospels, upon parchment; but it is by no means ancient or valuable: it is, however, worthy of notice, that a Manuscript was found some time since at Cæsarea, written in capital letters; which is held in such veneration in that neighborhood, that the Turks always send for it when they put a Greek upon his oath: it will be well for future travellers to examine it.

I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that, while Ephesus, Laodicea, and Sardis, the three Churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this Church together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited,) still contain flourishing communities of Christians.

The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. "Philadelphia, alone, has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek Colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins." (Gibbon's Decline and Fall, vol. xi. chap. 64.) It may be added—the circumstance that Philadelphia is now called Allah-Shehr, "the City of God," when viewed in connection with the promises made to that Church, and especially with that of writing the name of the City of God upon its faithful Members, is, to say the least, a singular concurrence.

(To be continued.)

CHOCTAW MISSION.

EXTRACT FROM THE REPORT OF THE MISSION SCHOOLS IN THE CHOCTAW NATION, FOR THE YEAR ENDING SEPT. 30, 1826.

Many of the readers of this work are probably little acquainted with the character of missionary schools, the branches taught, the method of teaching, and the progress of the scholars. On all these points the Report furnishes much information. It was compiled from the records of the several schools, and from minutes taken at the annual examination; and inserted in the *Alabama Miscellaneous Herald*, preceded by some remarks

from Mr. Kingsbury, relative to the *objects* originally contemplated by the school establishments among the Choctaws, and the *manner* in which the missionaries have endeavored to accomplish those objects.—*Miss. Her.*

Preliminary Remarks.

First, the *objects*. These were—to give the children a common English education; to teach them the principles and duties of the Christian religion; to inure them to habits of industry and civilized life; to instruct some of them in mechanical arts; also, to instruct and otherwise benefit the adult population. Such were the objects contemplated by these schools.

Second. As to the *manner*, in which those objects have been accomplished.

It was necessary, especially at the beginning of our operations, to have *boarding* schools. The persons who wished first to enjoy the benefit of these schools, were so dispersed over the nation, that they could not be accommodated with schools, where their children would board at home.

In the Choctaw country, almost every article of living and labor has been, and still is, much higher than in the surrounding settlements: and generally double what the same would be in Tennessee or Kentucky. It was obvious, that to provide for the boarding and clothing, and teaching of a large number of children, under such circumstances, would be attended with great expense. For the accommodation and support of the schools, it appeared altogether proper and expedient, that there should be connected with them, a good plantation and stock, and, also, some mechanical shops. The plantation, while it would supply the Station with the most necessary articles of food, would present an example of industry and practical farming, that would be useful to the surrounding inhabitants. In the mechanical shops such articles could be manufactured, as were needed at the stations: the natives around could be supplied with the most necessary farming tools; and some of their boys could be instructed in mechanical arts.

According to our understanding with the natives, at the time we accepted an appropriation of a part of their annuity, we engaged to establish *three* schools *only*, one in each district. There are now *six* others in operation making nine in all. In some few instances, where the parents were able to clothe their children, and had promised to do it, we have taken pay for clothing: but in most instances, so far as it has been furnished by us, it has been gratuitously. In 1819 about eighty cows and calves were given to the schools, by the Choctaws and white men residing in the nation. From these and a very considerable number that have been purchased, there has grown a valuable stock, now belonging to the schools. What has been needed for provision, has been killed. Recently fifty or sixty grown cattle have been sold, and the proceeds applied to the support of the schools.

There is one point on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as a pecuniary compensation is concerned, have all been gratuitous. Seven, who with one exception came on missionary ground with vigorous health, and in the bloom of life, have finished their labors; and entered as we trust on their eternal rest. They sought, and

they obtained, no earthly reward, either for themselves, their friends, or their children. The surviving missionaries have no expectation, that, in this world, they will, in any way receive a compensation for their services.

The missionaries receive food and clothing for themselves and families, and the means necessary for the prosecution of their work. But, lest it should be supposed, that large sums are drawn from the funds, to furnish the missionaries and their families with clothing, bedding, and furniture, it must be stated, that, hitherto, most of the missionaries have been principally supplied, either from what was their own property, or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission *twenty-five dollars a year*, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have also, made donations to different societies, to a still larger amount. It is with reluctance I make these statements; but, on account of the erroneous reports and impressions that have gone abroad on this subject, I feel constrained, in justice to the cause of missions, to state things as they are.

We put in no claim for merit on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to him, who died for our redemption, and who enjoined it on his disciples, to "go into all the world," and "teach all nations." Nor is the sacrifice of doing this so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it. How many thousands, who have no higher object than this world's goods, labor hard all their days, and at their death leave nothing for their families? And how many thousands, to whom fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men; of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family.

SPECIMENS OF COMPOSITION.

The following pieces were written by two native scholars of the female school at Mayhew, and are inserted here as specimens of the improvement which has been made in composition. The first is an address to those who had assembled to witness the examination of the school in July 1826.—It was written by a girl about 13 years old, and spoken at the opening of the examination.

[To Col. Folsom.]

Respected Sir,—I am happy that I have the opportunity of saying a few words to you. We rejoice to think that we have a chief who is a friend to his people, and wishes their good, and favors the schools in the nation. Had it not been for you and the friends of missions, we think we should have been wandering about in the wilderness. We

have heard people say the missionaries have done us no good; and now is the time for them to see if we are in the same situation that we were eight or even four years ago. We think you will still be a friend, and help the schools all in your power; and we hope you will not be discouraged with your people. We hope God will make you instrumental of doing good to the nation.

Ladies and gentlemen, permit me to say a few words to you in behalf of the school. We thank you for coming here to attend our examinations; we hope you will not be disappointed in what we are able to perform. We know that we are very deficient, and we are just beginning to learn.—Please to excuse all the errors you find in us. We hope you will consider that we have had but little opportunity to learn.

Now permit us as a school, all as one, to thank the mission family for their kindness to us: in sickness and in health, you have been friends indeed: you have treated us as your own children. We hope your labors will not be lost. Please to excuse our ungratefulness to you. We ask your prayers for us now and when you are absent, that we may walk in wisdom's ways, which are pleasant, and all her paths which are peace.

The other is addressed to a clergyman, whom the writer justly regards as a patron and a friend. She is about sixteen years old; and at the time of writing this letter, had been in the school less than three years. Mr. Kingsbury mentions in a communication recently received, that she was admitted to the mission church on the first sabbath in June, and that the writer of the preceding address was proposed for admission at the same time. This fact, in connexion with the seriousness and maturity exhibited in these pieces, must lead their teachers to hope much from their future example and influence.

Mayhew School, March 18, 1827.

Dear Mr. H.,—I take this opportunity of writing to you a few lines. Although we don't know each other, yet I hope we shall see each other in heaven. I think you would be glad to know that I began to think about God in December, I don't know what day it was. In March I thought I found the Saviour; but sometimes I think that Satan was deceiving me; but sometimes I feel very happy, and sometimes I get into darkness. I think you will be interested to hear that some of the girls are trying to get the religion of Jesus. Mr. H. I want you to pray for us that we may not turn back to stupidity. Will you please to tell the good people there to pray for me earnestly. I wish I could go there and see and converse with you. I should be very glad to go and stay there; but we shall see each other in another world. I hope you will meet some of these girls in heaven, where they will live forever with God. Oh how dreadful will it be, if any of these girls who have heard so much about God, should at last sink down to hell, never to rise again; there to live with devils and damned spirits forever and ever.

It has been almost three years since I first came here to school; but I have been out some of the time.

My mother lives two days' journey from here,

Last summer I talked a little to her about God, and she did not know any thing about her soul. She came here in February, and Mr. Byington talked to her in Choctaw about God, and she was very glad to hear. She never knew any thing till she came here. I think she will love God. I wish I could go and talk to her about God, and all my relatives; I do not want any to be left behind. O may we all be brought into the kingdom of Christ, who died for us. I want to go to heaven and sing praise to God forever and ever. When you and Mrs. H. die I want to meet you in heaven. I think some of the girls here may be brought into the kingdom of Christ; and when they go home they can tell their parents about God. I do not know that one adult Choctaw has become a Christian. We all pray for them, but we cannot save them; and if they die, where will they go? I do not want any one to go to hell. May the Lord pour out his spirit upon the poor Choctaw people. They do not know who made them, and they drink and kill each other. God is very good to send the missionary here to teach the poor Choctaws. I thank you for the name which is given me. I wish you would pray for me and for all the boys and for all the girls at this school.

I have one little sister here named Miriam: sometimes I talk to her, and pray with her, and for the little girls here. Please to write to me as soon as you receive this letter, and you will much oblige your affectionate

A. H.

Rev. J. H.

BEYROOT.

The Missionary Herald for the present month contains an extract from Mr. Bird's Journal, to Oct. 1826. It is principally devoted to the struggle between convictions of the truth and the fear of persecution, in individuals, and to the opposition, by violence and intrigue, made to the missionaries by the Christian sects of the country. The missionaries were visited by many inquirers—their schools continued to prosper, and frequent applications were made for new ones, which they often declined establishing for want of trust-worthy persons to take charge of them. A school at Tripoli port has increased from 30 boys and 6 girls, to 76 boys and 42 girls, and the bishop was so much pleased with it, that he begged for the establishment of similar schools in the town itself.

ASAAD SHIDIAC continued steadfast in the faith as late as March of the present year. The missionaries have had repeated reports of his death, and it is certain that he has been in a state of great suffering. Mr. B's Journal contains the following notices respecting him.

July 27. Priest A. called and conversed about Shidiac, whom he had seen two weeks ago at Cannoheen. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain. Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *Inquisition*, but not far from it,—that his greatest trial was, that he was not permitted either to read, or to preach the Gospel,—and wishing us to comfort each other, Mrs. Dalton, his mother, &c.

Aug. 15. Habeeb, a servant of the chief emeer, came to visit his relatives in the lower part of the house. Having heard that he had seen Asaad in Cannobeen, I went down, and inquired of him what he knew. He said, that being in the vicinity of Cannobeen collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that that very night Asaad made an attempt to escape. The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emeer. However, Asaad was soon overtaken and brought back, and when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his own innocence to his Holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining and beating was right. He replied in the usual careless way of speaking; and with a shrug of the shoulders.—“What can be done?” I asked if they beat Asaad badly. He pointed to his blue breeches, and said, his body was all the color of that.

Missionaries.—The Vermont Chronicle gives notice, that Messrs. E. W. Clark, and J. S. Green, of the Seminary at Andover, will be ordained at Brandon, Vt. Oct. 3, as Foreign Missionaries, expecting to sail for the Sandwich Islands early in November.

INTERESTING FROM LIBERIA.

Letters from Lott Carey.

We have been politely furnished says the Richmond Family Visitor, with the copies of two letters from the Rev. Lott Carey, addressed to gentlemen of this city. The account given in these letters of the unparalleled prosperity of the Colony, will be peculiarly animating and encouraging to all who wish well to Africa, and who will aid in sustaining that benevolent enterprise, which is destined, we trust, to deliver our country from the greatest evil that ever rested upon it—that of a black population, *nominally free*—and which in its progress will extend the blessings of Christianity to millions now groping their way to the eternal world, in all the darkness of paganism.

If any of our readers are not acquainted with the character of Lott Carey, a colored man—a consistent Christian and preacher, who went from this city,—they will learn by the following extracts from his letters, which we publish without correction—that he possesses a vigorous mind, and a heart ardently devoted to the welfare of his countrymen.—His letters are dated,

MONROVIA, June 1827.

Very Dear Brother,—I received your favors of 6th Feb. with a great deal of pleasure, and I transmit to the Board [of the Richmond African Baptist Missionary Society] through you the following communication:

I am happy to hear that the blessed Lord has made manifest his great salvation to a large portion of the inhabitants of your city, and that the work was still going on. I pray that it may continue to go on until some of those who are the happy participants in this great blessing, shall look

across the wide waters and exert themselves to carry the same to the poor perishing heathen, on this large forsaken, afflicted, and rejected continent of Africa. Your not being able to send out any thing by this vessel [the brig Doris,] has produced no very great inconvenience, for we have been blessed to get on middling well, and I trust we shall continue to do so. Our native missionary school stands at 18, middling regular, and the Sunday school about from 13 to 25. Their improvement during the past year under brother J. Lewis has been greatly encouraged.

I feel encouraged, notwithstanding the indifference that seems to be manifested at present by the Board of Foreign Missions towards this station. However, I suppose that the board has but little means at present, but there are not I think a want of men among so many good men—men of God! I think that there might be one found who would be willing to take up his cross and follow the Lord, where and when duty called him. Find the man and then look for the means. From the signs of the times, I should, and I think that you would infer, that the great Author of salvation is about to carry on a great work among the heathen on this part of the coast of Africa.

The native man John, who I baptized some time since, (which I informed you of) I have been making efforts to get to remove down to Monrovia for about 18 months. He informed me sometime in the year past, that he had never paid for his wife, and therefore her parents would not consent for him to remove her until he had paid for her. He had also two small children. I sent him up to ascertain what her parents demanded for his wife and children. He returned in a few weeks and informed me that they asked thirty bars, (equal to \$22 50,) which I gave him, and he went up and paid for them, but would not remove them at that time, on account of the rains which had then set in. I had just concluded before I received the following communication, that it might not be the will of God that he should remove from Cape Mount. My wish was to remove him from the persecuting storm of the natives, among whom he lived; but it is often the pleasure of our heavenly Father that his children should be persecuted. The following is a note which I received from him last week.

“Big Town, Monday, —

“Sir, I take this opportunity of writing to you to tell you what the Lord is doing for us. I want to come and see you. There is another young man that wants to be baptized, and if you are willing, I will fetch him to the Cape as soon as my Ivory comes. If you please send me a little tobacco.

Your Brother in the Lord,
JOHN BAPTIST.”

The above is a true copy. This information was confirmed by a brother belonging to our church, who arrived here last night direct from Big Town.

He reached there before he heard any of the circumstances—and to his astonishment was saluted by this young man, whose conduct and conversation satisfied his mind that he was experimentally acquainted with the Lord Jesus Christ. And it is still more strange to tell, that though this change has not taken place more than six weeks, since that time he has learned to read so as

to read the New Testament middling intelligibly, which he appeared to glory in very much.

From the Visitor and Telegraph.

PRESBYTERIAN CHURCH OF PETERSBURG.

Extract of a Letter from the Rev. Benj. H. Rice.

Led by the Providence of God, I came to this place in the month of December, 1812; and commenced my labors in an unfinished building designed for a store, the property of a worthy Scotchman, (recently become a member of the church,) who kindly loaned it as a place of worship.* At that time there were only two Presbyterians in the town. During the following year, a Presbyterian church was organized, consisting of twenty-three members, which gradually, but slowly, increased until the summer and autumn of 1822—when it pleased the Lord to visit us with a time of refreshing from His presence; during which season, about eighty were admitted to church membership, chiefly young persons, from eleven to twenty-five years of age. In the following winter and spring, the gleanings of this precious harvest raised the number of hopeful converts to about one hundred. From that time until the autumn of last year, there was manifestly a declension from the life and power of religion, and a consequent indifference and negligence as to the interests of Zion and the conversion of sinners—not total indeed, but yet fearful in its effects, and distressing to those whose love was not quite extinguished. Such was the state of thing at that time, that some of us, at least, began to be alarmed, to be humbled, and to stir up ourselves to seek the Lord;—and the church was partially revived, and sinners began to think upon their ways, and to turn their feet to the testimonies of Jehovah. The work of the Lord, which about the beginning of the present year appeared evidently to have been begun, very gradually increased, until the meeting of Hanover Presbytery, which took place here the latter part of April. At that time the power of the Holy Ghost was signally displayed among us, and many were cut to the heart and began earnestly to inquire, what they must do to be saved. For two or three weeks the gracious work went on, and many of those who were awakened during Presbytery found peace in believing in the Lord Jesus Christ. But now there are only two or three that can be regarded as awakened sinners among us, and no recent conversions. The whole number admitted to the church during this revival is fifty-three, of whom about forty are young females, from twelve to twenty-five years of age. We give all the glory to the God of grace, and ever say not unto us, &c.

The principal means employed with success during this season of merciful visitation, were the plain and pointed preaching of the word; social prayer; special prayer for a blessing on the word preached; visiting, and conversation. There has been very little excitement or expression of animal feeling, and almost nothing inconsistent with that decency and order required by the Apostle.

* In the year 1813, a comfortable church was built, which has since been sold to the Masons and converted into a lodge; and a very large and commodious church erected.

Convention at Auburn.—A convention for in-

quiry, on the subject of raising up a competent number of ministers of the Gospel, met at Auburn, N. Y. Aug. 15. By recommendation of a committee appointed last year, the convention resolved, that each member use his individual influence, to carry into full and vigorous operation the system of the American Education Society, as arranged with the Presbyterian Education Society. The convention also approved the plan of a school, to be established in the western district, "which, while it shall combine all the modern improvements in education, shall have as its great and leading object, to which all its regulations and instructions shall be subservient, the inculcation of evangelical principles and the promotion of vital piety."

A WORLD OF CHANGES.

What I say unto one I say unto all, WATCH.

The other day I was conversing with a friend, lately returned from the southern hemisphere, on various topics; among which was the mutability of human circumstances. In illustration of this, he mentioned a pleasant excursion which he and three young friends made from Cape Town to the Moravian settlement at Groene Kloof, in South Africa, which is about thirty miles from the Cape. They were all in good health and spirits and were highly gratified during the trip, which took place during the month of January, 1825, about the middle of summer in that part of the world.

Before the succeeding January (1826) a great alteration had taken place with respect to that little party. Only one remained in Africa, one was in Asia, another in Europe, and the fourth had reached that world from whence there is no return.

In January this year (1827) two of the party were dead, and the other two were in London. What another January may produce with respect to the survivors, who can tell?

The history of this little group is an affecting and an impressive picture of human affairs, and far from being uncommon, as to its general character. When my friend retired, I silently surveyed the instructive scene in my mind. While thus sitting pensive, a number of other instances of the changeableness of human circumstances seemed to pass before me, some of which I will note down while they are fresh in my recollection.

I travelled some years ago from Portsmouth to London, with an officer who was returning from the Peninsular war. He had served in the German Legion in Portugal and Spain, and stated that the last time he had been in Portsmouth, a very few years before, twenty officers of his corps, including himself, had dined together before they went on board the transports which were to convey them to Portugal. All of these, excepting himself had been killed, or wounded and left behind; but the greater part had fallen in battle, and in the prime of life, and he had arrived at Portsmouth a solitary individual. I observed that a tear came into his eye while relating the mournful tale.

After musing awhile on the fate of the Portsmouth military assemblage, my mind was directed to a very painful circumstance which happened during the Caffree war, in South Africa. Nearly opposite to a ford across Fish river, which

separated Caffraria from the colony of the Cape, was a small fort defended by an officer and twenty soldiers. After breakfast, one beautiful morning, lieutenant M—, a corporal, and seven men, went out to patrol the skirts of a neighbouring wood, looking out for the Caffrees. While they were walking leisurely along a path which crossed the wood, a party of Caffrees rushed unobserved from a thicket which had concealed them and instantly killed the seven soldiers, who were walking behind the officer and corporal, and also slew two other soldiers who were guarding some cattle near the spot. The officer and corporal fled, and leaped from a low cliff into a thicket of under-wood, where they endeavoured to conceal themselves from their pursuers, and were unexpectedly delivered by the following means. The officer's lady, who remained at the fort, feeling an unaccountable uneasiness about her husband, desired the men to discharge one of the guns. The report being heard at the very time the Caffrees had slain the soldiers, diverted their attention from searching for the officer and his companion; and they contented themselves with carrying off the muskets and clothing of the slain. Contemplating the circumstances of this painful event, I fancied that I saw the nine men cheerfully enjoying their breakfast that morning, probably passing their jokes and talking of former feats, not at all aware that they had entered on the last hour of their existence in this world! Equally ignorant are we all of what an hour may produce regarding ourselves. Well did the Great Master say, "What I say unto one I say unto all—WATCH!"

Equally sudden and affecting was the case of a country tradesman in the north of England, some years ago: while standing behind his counter selling his goods to a lady, he felt an extraordinary sensation, and ran out into the street, calling out "Mine hour is come! Mine hour is come!" and instantly expired! Thus, in the course of a single minute, a man apparently in health became a corpse, his wife a widow, and his children orphans! While breakfasting together that morning, they little thought that so important an alteration in all their conditions as to this life would take place before the next meal! The change was even more unlikely than in the former case, where the woods were known to be infested by marauding savages. But whether we live in times of tranquillity or calamity, in quiet or uproar, in city or country, on sea or land, we are equally liable to receive a sudden summons to appear before God, which every man does at the hour of his departure. What urgent need is there then to live a life of constant dependance on the Son of God, of constant watchfulness, and of constant looking out for the coming of the Son of Man.

DAVID SAUNDERS,

THE SHEPHERD OF SALISBURY PLAIN.

Many of our readers are acquainted with that beautiful Tract, "The Shepherd of Salisbury Plain," written by Mrs. H. More, and it will now become known to many others, as it is added to the publications of the Religious Tract Society, No. 251.

The substance of this narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication.—

Some of the incidents towards the close of the Tract were supplied by the authoress; but the most important part, the conversation represented as passing between the shepherd and a Mr. Johnson, really took place with Dr. Stonehouse, a neighboring clergyman, who afterwards befriended the shepherd on many occasions.

Dr. Stonehouse, who was on a journey, and somewhat fearful from the appearance of the sky that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow? "It will be such weather as pleases me," answered the shepherd.—Though the answer was delivered in the mildest and civillest tone that could be imagined, Dr. S. thought the words themselves rather rude and surly, and asked him how that could be;—"Because," replied the shepherd, "It will be such weather as shall please God, and whatever pleases him always pleases me."

Dr. S. was satisfied with the reply, and entered into conversation with the shepherd in the following manner—"Yours is a troublesome life, honest friend," said he. "To be sure, Sir," replied the shepherd, "'tis not a very lazy life, but 'tis not near so toilsome as that which my Great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one—while I only submit to the lot that is appointed me." "You are exposed to great cold and heat," said the gentleman. "True, Sir," said the shepherd; but then I am not exposed to great temptations; and so throwing one thing against another, God is pleased to contrive to make things more equal than we poor ignorant short-sighted creatures are apt to think.—David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And, I dare say, we should never have had some of the most beautiful texts in all those fine psalms, if he had not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and valleys, and fountains of water."

"You think then," said the gentlemen, "that a laborious life is a happy one." "I do, Sir; and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor laborious man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last, which you know, Sir, was more than he did. But I speak with reverence, for it was Divine Providence over-ruled all that, you know, Sir, and I do not presume to make comparisons. Besides, Sir, my employment has been particularly honored. Moses was a shepherd in the plains of Midian. It was to shepherds keeping their flocks by night, that the angels appeared in Bethlehem, to tell the best news—the gladdest tidings that ever were revealed to poor sinful men; often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankfulness than the best supper could have done."

A few additional particulars respecting David Saunders may be acceptable to our readers.

God blessed him with an excellent wife and a numerous offspring; he had sixteen children, and twelve of them, at one time, were "like olive

branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness; but she was a most pious notable woman; and all the children were brought up in early habits of industry. When trouble used to prey upon her spirits, her constant method was to repair, with cries and tears, to her husband's large Bible, which he used to keep in the thatch of his cottage; and there as her daughter has since related, she always found something to comfort or support her under her afflictions.

Her husband, good man, fled to the same resource in all his trials: his wages were but 6s. 3d. weekly, out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occurred, God always raised him up a friend. Dr. (afterwards Sir James) Stonehouse repeatedly assisted him; and sometimes his good neighbors, in humbler life, united to supply his wants. In one of his letters, in his old age, he thus writes, with much Christian simplicity:—"As for my part, I am but very poorly in body, having very sore legs; and cannot perform the business of my flock without help. As to the things of this world, I have but little share, having my little cot to pray and praise God in, and a bed to rest on: so I have just as much of this world as I desire. But my garment is worn out, and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter: so I can say, Good is the Lord!—he is still fulfilling his promise, 'I will never leave thee nor forsake thee!'"

About a year before his death the loss of sight totally incapacitated him for his pastoral office, (as it may be called,) but the neighbouring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not let him long struggle with death, or lie long ill, to be troublesome to his friends; and the Lord granted his request.

Being on a visit to one of his friends at Wyke, the aged saint united, as usual, with the family in prayer; and was afterwards heard with extraordinary fervency, in his own room. He slept with the son of his kind host; and after he was in bed, began to open to him the things of God, and talked to him of the blessed Jesus till he fell asleep—to wake no more till the resurrection of the just; for in the morning he was found dead! At the joint expense of his friends, and as a mark of their particular respect, his remains were conveyed to his own parish, where they were interred with more than usual solemnity, about the middle of September, 1796, and in the eightieth year of his age. Thus was he, as a shock of corn fully ripe, gathered into the garner of the Lord!

ON JUSTIFICATION.

The righteousness wherein we must be found, if we will be justified, is not our own, therefore we cannot be justified by any inherent quality [or quality naturally in us]. Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful, for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous; yet even the man which is impious in him-

self, full of iniquity, full of sin; him, being found in Christ through faith, and having his sin remitted through repentance; him God beholdeth with a gracious eye; putteth away his sin by not imputing it; taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that was commanded in the law. Shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Such we are in the sight of God the Father as the very Son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort, and our wisdom; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the Son of Man, and that men are made the righteousness of God.

ON SIN.

Sin is a little word, but it is full of the most deadly poison. It broke out first in heaven, and transformed angels into devils. It appeared next in Paradise, and degraded men into a condition viler than the beasts which perish. It has found the way into every heart, and makes fearful ravages; and, if sovereign sanctifying grace does not stop its progress, the consequences will be fatal: for lust hath conceived, and brought forth sin: and sin, when it is finished, will bring forth death. It is so foul a stain, that nothing but the blood of Christ will wash it out. It is so malignant a disease, that nothing but the Balm of Gilead will heal it. It is the only thing God hates. He is of purer eyes than to behold iniquity, and cannot look upon sin: He turns away from it with infinite detestation and abhorrence. Every wilful transgression is a rebellion against his Government,—a disbelief of his All-sufficiency,—a denial of his Omniscience,—a defiance of his Power,—an abuse of his Goodness,—and an affront of his Holiness. The degree of an offence rises in proportion to the dignity of the person offended. An affront offered to an inferior or equal, though by no means justifiable, yet is nothing in comparison to an insult offered to a master, parent or a prince, compared to God, who is King of kings, and Lord of lords! How inconceivable evil, then must sin be, which includes a contempt of infinite Majesty, and endeavours to shake off the government of God! It is highly injurious to the sinner. Injurious!—it is ruinous: it destroys both body and soul: it embitters all his enjoyments in this world, and exposes him to everlasting weeping and gnashing of teeth in the next.

You may think more favourably of sin, perhaps, now; you may even think it innocent and pleasing; you may think yourselves happy in sinful indulgences, and please yourselves with the advantages you have above your more scrupulous neighbours;—but depend upon it, sooner or later, your own experience will confirm what God long ago said, (Prov. viii. 36.) "He that sinneth against me wrongeth his own soul: all they that hate me love death."—*Extract from the unpublished Writings of Lavington.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 22, 1827.

SABBATH SCHOOLS.

It is like leaven which a woman hid in three measures of meal.

The American Sunday School Union now embraces one hundred and fifty-nine thousand scholars. The average rate of printing by the American Union, is equal to four hundred and thirty-two thousand pages per day. The funds of the institution have been increased by a loan of ten thousand dollars, in order to enable the managers to satisfy the increasing demand for their excellent publications.

Sabbath Schools in the western part of the State of New-York, appear to be making greater progress than in any other part of our favored country. Great benefit is derived from the formation of County Unions, and the employment of Sabbath School Missionaries.

The second anniversary of the Western Union was held at Utica, on the 23d of August. The Report, a part of which is published in the S. S. Visitant, comments "upon the benefits of Sunday School missions, and exhibits various facts, illustrative of their success:" such, for instance, as the following:—

"In Jefferson and Tompkins counties, the former of which had the services of a missionary three months, and the latter two months, the number of scholars had quadrupled. In Ontario, where a missionary had spent five weeks, the number had been more than doubled. Otsego employed a missionary four months, and the accession of scholars amounted to something like two thousand. The present number is three thousand five hundred.

The report (says the Visitant) made various comments upon the plan of concert collections; upon the Sunday School in Auburn state-prison; and upon the Directions, published by the Board, for the management of Sunday Schools. It then went into a more minute detail of the Society's particular concerns. We subjoin the following extracts:—

"We pass now to the subject of books. Our Depository is at present able to answer all ordinary demands. Perhaps there is no characteristic of the present age, affording a clearer indication of the progress of society, than the constantly growing and prodigious attention which is given to books for children. Great talents and accomplishments have distinguished several of their authors. The average amount of our own sales during the present season, has exceeded one thousand dollars a month. We would barely state, that it is not our intention to make the Depository a source of profit to the institution, but merely to make it sustain itself. We are prevented making that discount to auxiliaries which we would wish to do, by the want of capital: but we have it in prospect the coming year, to supply this defect in our institution.

"We come now to speak of conversions, always the most interesting, and always a very delicate subject. The great revivals of religion last year produced a harvest of much greater abundance than this year has yielded. It is, however, we believe, not putting it too high, to count on the conversion of three hundred teachers and scholars. Candor obliges us to state, what it is indeed painful to say, that of the supposed conversions reported last year, some, in

respect of the scholars, seem to have been only apparent. Perhaps the too sanguine hopes of some of our friends led them to a little too favorable an interpretation of appearances, and possibly to a little exaggeration. We recommend to our auxiliaries the utmost accuracy in their reports in this respect particularly. We should not deserve from the public that confidence which we covet, did we not hasten to rectify any overstatements. It is, indeed, much more difficult to deal with childhood in seasons of religious excitement, than with adult age. Childhood is so mercurial, so impressible, so changeable, and has so imperfect a power of communicating its feelings, that it is not easy to ascertain the precise state in which it may happen to be. But far be it from us to imagine that children are less likely subjects of regeneration than men. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Great numbers of our pupils attest the truth of the Redeemer's gracious and encouraging words: and their lives show that he has taught them "to know his voice and to follow him."

In a late circular, we referred to our auxiliaries the subject of Bible Classes, requesting them to prepare a plan to lay before the Society on this occasion. Bible Classes form an institution collateral with Sunday Schools, and in some sort coincident with them. What shall be done on this subject is for the Society to direct.

"On the whole, during the past year, our number of county auxiliaries has been increased to twelve, by the accession of Tioga and Broome; our system and principles of management have been very generally adopted; a plan for creating a missionary fund has been put in a train: our missionaries have traversed a very great part of our territory; our numbers have increased to five hundred schools, three thousand five hundred teachers, and thirty-one thousand scholars; and great preparations have been made for much more extensive and effective operations during the coming year. The fourteen counties of our connection contain a population of nearly half a million, of which about one hundred and fifteen thousand are fit subjects for the Sunday School. Eighty-four thousand children, therefore, remain still to be gathered into our fold."

WILLIAMS' COLLEGE.

The annual commencement of Williams' College was holden September 5. A letter published in the Boston Recorder, contains the following account of the proceedings:

The prize speaking on the evening of Tuesday was such, as to do honor both to the speakers and the institution. The successful competitors were, in the Freshman class, Cannon; in the Sophomore, Hubbel; in the Junior, Lassell.

An address was delivered at the close of the evening, before the Adelpi Union Society, by Rev. Cyrus Yale, of New Hartford Conn., on the application of science to the useful purposes of life; which was a specimen of rich and elegant composition, was the result of scientific and comprehensive views, and evinced a mind intent on observing the progress of human improvement and on promoting human happiness.

A Poem was delivered on Wednesday, by Emory Washburn Esq. of Leicester, which had much excellence, and was uttered with distinctness, and in that earnest manner which kept up an attention that poems delivered on such occasions often fail to produce.

The performances on Wednesday were good. The day was very fine, and the concourse of peo-

ple uncommonly large, and respectable. Thirty-one young gentlemen received their first degree and 8 the degree of A. M. The honorary degree of A. M. was conferred on six; the degree of M. D. on seven; and the honorary degree of M. D. on four. The *Concio ad Clerum* was delivered in the evening, by the Rev. Mr. Sprague, of West Springfield, from Phil. 11. 6. 11. It was his object to exhibit the scriptural account of the Lord Jesus Christ, in his divine, human, and mediatorial character. Although it was a late and tired hour, he had a large and respectable audience, whose unrelaxed attention evinced that they were interested.

It was gratifying to see neither wine or strong drink at the public dinner, and is especially interesting to see this institution, with others, taking a high stand against the *monster vice*. It is pleasing to see this Institution rising, its friends rallying about it, and its patrons multiplying. There certainly is on spot in the United States, where the surrounding scenery is more inspiring than at Williamstown. The able presiding officer of this institution, and the unwearied pains taking by the Board to furnish it with able instruction, and more than all the effusions of the Holy Ghost that have been shed upon it, promise that it shall live and rise, and throw down its light through many generations, till the Lord come.

For the Religious Intelligencer.

THE AMERICAN TRACT SOCIETY A CHARITABLE (NOT A MERCANTILE) INSTITUTION.

Whatever may have been the impressions of the founders of this Society, or of the Christian community, respecting the plan of operations which it ought to adopt, the indications of *Divine Providence* are now clear, that it must engage largely in GRATUITOUS DISTRIBUTIONS TO THE DESTITUTE, and that liberal donations for this object will be indispensable.

The multitudes of our destitute to be supplied with Tracts, are, we believe, more numerous than those have been aware of, and who have mourned most deeply over the desolations of Zion. Leaving now out of question, the wants of all Pagan lands, of South America, and of North America except our own country; passing over, also, the wants of our own seamen, and leaving out of question the whole of New England, where many Tracts have been circulated, though probably the population of *more than half* its territory, have never yet been blessed or visited by Tracts. Leaving out of the question all these, and all the destitute families in our large cities, and in the immediate vicinity of churches and Christians who could, if they would, easily supply them, let one acquainted with the real state of our population, take a map of the United States, and see what destitutions still remain.

Let him commence with the state of New-York, near the southern extremity of Lake Champlain, and follow the boundary line of the state to Canada, and thence along the shores of Lakes Ontario and Erie, and round on the southern boundary till he approaches the Hudson; let him examine the northern and western parts of Pennsylvania, and the mountainous tracts, and pines of New

Jersey; proceeding south let him explore the whole state of Virginia embracing more than 1,000,000 of inhabitants, and North and South Carolina, embracing 1,200,000 more; and let him become familiar with the moral state of a large part of Georgia.

When he has well considered the openings for the gratuitous distribution of Tracts in these states, let him reflect that other states west and south of the Alleghany mountains, occupy a fertile territory much larger than all he has yet explored, and contain 4,000,000 of inhabitants—one third of the whole population of the United States; let him inquire into the moral condition of all these millions—learn how many places of public worship they have—how many able and faithful preachers of the Gospel—how many Bibles, how many Sabbath Schools, how far the Sabbath is regarded, and the name of God revered; what numbers are destroying body and soul by intemperance; how far infidelity and other fatal errors prevail; how many children and youth are growing up without instruction, and ignorant of the way of salvation.

While the view is fresh in the memory, let him also reflect, that this country is now in comparative infancy, forming a character for ages, and that the eyes of the true friends of God and man throughout the civilized world are now directed here, that they may see whether there can be virtue enough in the people to support a free government; and let him follow the multitudes of our fellow men, who "live without God in the world," in their onward and rapid course to eternity: then let him say how many short and interesting portions of the pungent and searching truths of the Gospel, in the form of Religious Tracts, it is desirable to send to these multitudes, and what is the call upon the American Tract Society, to engage in gratuitous distributions.

The wants of these large portions of our country are not a matter of mere theory. There is scarcely a spot of considerable size throughout the whole extent, from which applications for the gratuitous distribution of Tracts have not already been pressing urged upon the American Tract Society.

"I ask of you," says a clergyman in Ohio, "\$25 worth of Tracts for gratuitous distribution. Unitarians and Universalists are distributing their Tracts here, and we expect soon to see even Deistical Tracts in circulation. The friends of religion here will do what they can, but they cannot do all that must be done. The region all around us is a moral wilderness. The settlements are poor, and unable to buy for themselves, or if able, they do not feel the importance of the work. \$25 worth would be but a mere morsel in supplying the wants of this part of Ohio. Will not the committee grant us that?"

"The portion country where I reside," says an Episcopal clergyman, in one of Lower Virginia, "as the committee must certainly be aware, is in a state of deplorable ignorance on the subject of evangelical religion. I beg leave to solicit, in their behalf, a grant of Tracts; the gratuitous distribution of them here, I confidently believe, will much subserve the Redeemer's cause."

"I wish to know," writes a travelling agent of the Society, in the northern part of Pennsylvania, "whether the Committee will not authorise me to

distribute some Tracts gratuitously to the destitute families that live scattered through these infant settlements. Who can calculate the amount of good which might result from putting *one* Tract of 12 pages into each family; the people would gladly receive them. In the neat two story dwelling, and in the log cabin, with a slab or bark roof. I am, as Agent of the Tract Society, received with equal kindness, and entertained free of expense."

"In every direction around me," writes a cordial friend of the cause in the western part of N. Carolina, "is a wide field for the *gratuitous distribution* of Tracts, and but little can be done here, at present, to promote their circulation in any other way. I could easily distribute 100,000 pages in this and neighbouring counties, among a people exceedingly destitute of religious books, and the means of grace. Other parts of North Carolina and Virginia have also high claims to your christian liberality. In many counties, in both these states, I have good reason to believe that Tracts are almost unknown. All the issues of your noble Institution the last year, notwithstanding its unprecedented prosperity, would not be sufficient to afford two Tracts to each inhabitant of these two states! And though some might think themselves too wise to be benefited by a Tract, yet I never had the happiness to be acquainted with an individual whom I considered such; nor do I know where to look for better moral treatises, more entertaining biographies, or better specimens of writing, than some of your Tracts."

But there is no end to extracts that might be given. These are sufficient to show the character, the sincerity, and the earnestness of applications for the *gratuitous distribution of Tracts* to destitute parts of the country.

And let it not be forgotten, that such is the *rapidity of movement* of the system of Tract operations, that, with proper efforts of the Christians, some portions of Divine truth may, through its instrumentality, in a very short period of time, be sent into every destitute family in the country. "Twelve millions of inhabitants are indeed a great many; but twelve millions of Tracts can be printed, and printed in one year, with no essential sacrifice to the community. Our population too is increasing with a rapidity that astonishes us; but the amount of Religious Tracts issued may soon be made to equal and surpass it." Let us bring forward preachers of the Gospel as fast as we can; but Tracts, as their forerunners, may be sent to every neighbourhood long before preachers can be obtained and thrust into the harvest. Laymen, and even Ladies, are perfectly adequate to distribute them; and there are multitudes, whose hearts are in the work, and who would cheerfully engage in their distribution, were they but able to procure the Tracts. For these they look to the American Tract Society, sustained by the liberality of Christians in more favored parts of the country.

And in order to render their liberality effective to the gratuitous supply of the destitute, the Auxiliaries and friends of the society must not merely purchase Tracts for their own supply. (for the Tracts are SOLD AT COST,) but must aid the Society by *charitable donations*. These donations must be such as to enable the Society not only to procure stereotype plates, and issue a stock of

Tracts from which the country may draw supplies, but to provide for all the gratuitous distributions in addition. And who would not cheerfully contribute for either of these objects? Suppose a man could give *one thousand dollars*; this would enable the Society to print *one hundred thousand* Tracts, and circulate edition after edition of them in rapid succession, long after the donor had gone to the retributions of another world; or it would enable the Society to place *one hundred thousand* of these messengers of mercy in the hands of *one hundred thousand* of our destitute fellow countrymen.

Let those who have much of this world's goods, and those who have little to bestow, reflect on this subject, and determine what they will themselves commit to the treasury of this Society *now*, while calls are pressing upon it from every direction, and it is under engagements to the amount of *nine thousand dollars* for paper, and its treasury is *absolutely empty!!*

[Remittances should be addressed to W. A. HALLOCK, Cor. Sec. No. 144 Nassau street, New York.]

GRANVILLE BRANCH BIBLE SOCIETY.

Extract from an Address delivered before the Granville Branch of the Ohio Bible Society, by Rev. J. Little.

[Sent to the Editor of the Religious Intelligencer by request of the Directors.]

— When mankind had fallen into a dreadful gulf, a few individuals rose above their fellows, held converse with heaven, and one after another for sixteen centuries brought down passports, descriptions of the way, and other directions how to escape the horrible pit. No sooner had the last of these men slept with their fathers, than their reports were bro't together to constitute the book we call the Bible.— Though these persons are no more, we rejoice that others, actuated by the same benevolence, distribute to fallen beings their messages, and produce the same happy effects. Such we would hope are the members of the Granville Bible Society.

To show the value of your institution, I will notice a *fallen world without a Bible*; and *what the Bible has done*.

The condition of a world without a Bible, is not seen by those who possess it. Infidels are insensible that half of their comforts flow from the book they wish to destroy.— We may have seen the daily light of the sun from our infancy to this day, without once reflecting what our earth would now have been, had the sun never rose. We may never have thought that for six thousand years past, all would have been continued midnight and dreary winter. Instead of light, vegetation and villages, all places would be dark, desolate and gloomy, without a prospect of morning or spring. Also we may never have tho't, neither can we conjecture, what the moral world would be without a Bible. Surely it would be no less dreary and gloomy than the natural world without a sun. It is vain to suppose the stars would fill the world with light and vegetation; but no more vain than to suppose the religion of nature, paganism, or any system but that taught in the Bible will produce the advantages of Christianity. What have these systems of religion ever done to benefit mankind? What has Paganism done? Read the story of Molock, of Juggernaut and Saturn. See 500 children offered in a day at Carthage; 9000 destroyed a month in Bengal; 9000 a year in the city of Pekin, and two thirds that annually come into the world in Isles of

the Pacific. What has Mahometanism done? They who have been taken by the Arabs and Algerines will tell you. What has the religion of nature done? It has been praised by multitudes of the learned for two hundred years. And he who has searched the world in vain to find a single village whose morals have been benefitted by them, as well as he who has seen 2,000,000 under the French guillotine, can tell what the religion of nature has done.—Without a Bible all nations and even this society would soon be Hottentots, Hindoos, or American Savages. They are mistaken who suppose themselves would be exempt from the general mass of heathenism. Had not a Bible been put into the hands of our fathers, we should still drink from the skulls of the enemy. These beautiful mounds might have been high places to Molock, where we should sacrifice our children. The green of this common might have to day been crimsoned with the blood warm from victims falling under the car of Juggernaut. These widows would be burning on the funeral pile, and we in the temple of our idol instead of the house of the true God.—In this world all is dark and gloomy, and in the other our souls must be subject to wretched transmigration. When sickness and old age approach, instead of affectionate children, those we have nourished from the cradle, will throw us into the river, bury us alive, or leave us to die in some lonely pit. When we beg them to spare us the only consolation they will give while covering us with stones and earth, is "you will soon be suffocated and your pains will be past." Mercy is unknown in a world without a Bible. The husband suffers his dog to approach nearer the table than his wife. She is put to death at his pleasure. No where on heathen ground is pity, charity, or a hospital, but every where is oppression and cruelty.

The poor may die on a pilgrimage, in a hedge, or in the field, and no where is the good Samaritan. The Bible is not there to allay the hunger of the cannibal. Would the members of this Society have been wanting in these same evil propensities. These hands which break to you the sacred bread, might this hour be dipping up the blood warm from the gashes made in these church members. Such a state of things would be less deplorable could we some where find a bright spot, some exception to the general darkness. But no such spot can be found. Heathenism in every form is essentially the same. Had the Bible not come to us, not this town, nor even this Society would have been exempt from the general misery.

But another view of the subject will blacken our world without a bible, already black as night. Man fell in the days of Adam: but room was left to fall further. Depravity is ever on the march. The history of Paganism will show us a continual departure from original rectitude. Ancient Paganism was not so corrupt as modern. The religion of Greece and Rome was less to be dreaded than that of Hindostan and the South Sea Islands. Jupiter and Mercury were preferable to Juggernaut and Vishnu. No ancient religion directly depopulated any nation. See England and Scotland before the Bible came. Who can tell what horrid rites would have polluted their sons of the nineteenth century? These rites would have been felt by ourselves and our children. These 140 Sabbath Schools, instead of coming together to recite the Bible, would be brought together to be sacrificed to some demon. Instead of seeing these ninety youth in the Bible Class, they would be assembled to perform some abominable heathenish rites, while their parents would be hanging by hooks, or mangling their limbs to please some idol.

In showing what the Bible has done I will notice three particulars.

* All this section of country abounds with these works of antiquity.

1. It has done much for learning

No section of the heathen world ever equalled Rome, in the Augustan age. Literature was patronized by the great. Virgil and Horace sat at the table of Cæsar. But what did this accomplish without the Bible? The best and most that can be said of Roman wealth, and Imperial patronage is, one to an hundred learned to read. A despised Missionary lands on a desolate Island without Cæsar's money, or Cæsar's sword. In a short time thousands can read. Instead of one reader in a hundred, there is a quarter or half the population. Whence arises the difference? The answer is easy, Cæsar had no Bible. Go to any people where the Bible has not found its way, and you will not find one in two hundred that can read.

What broke the spell of the dark ages? The Bible. What gave rise to all our seminaries of learning? The Bible. Whose money has founded the literary institutions of Europe and America? The money of those who love the Bible. Point me to a flourishing College founded by an enemy to the Bible.

Let Bible men withdraw their approbation and patronage from any literary institution, and that institution must go down. I know not the persons who opposed the Ohio school tax, but I shall risk nothing in saying, they know little of their Bibles.

2. The Bible has done much for civil liberty.

Cast your eyes over the nations, and with scarce an exception you will find their civil liberty run parallel with their knowledge of the Bible. America established the best government in the world. France seeing our liberty, envied us, killed the king, and shouted for a free government. She entirely failed; and with more military science, more wealth, and more able commanders, she soon found herself bleeding under a military despot. Why this unequal success? Our fathers had a helm to their ship, but France burnt in the streets of Paris the only helm that will ever steer to the haven of civil liberty. And let me tell the public spirited men of this Society that unless such men as you are industrious to thrust Bibles into the cottages that overspread this great valley of the Mississippi, our republic must be dashed to pieces. We expect the heads of department to be filled by men who gain their places by political intrigue. The public good will be less thought of than their advancement. As such men must rise or fall by the suffrages of the people, they will ever calculate to enact such measures as will be popular among their constituents. When such is the state of things, a knowledge of the Bible among the common people will be the only safety valve to the nation. Were the principles of the Bible sufficiently felt at home, Congress would not dare run the mail on the Sabbath; cause the standing army to be mustered and inspected on the Sabbath, and on that holy day be seen riding in a pleasure boat to Mount Vernon. What the Bible has done for civil liberty in some favored spots, it would do in others were it allowed to speak.

3. The Bible has done much for religion.

If there is such a thing as piety or sound morality, it is founded on the Bible. And this we might expect was a foundation of every thing valuable. We value books by the celebrity of the authors, and of course expect great things when the God of heaven is the author. Good things have been realized. It has created institutions of benevolence—built hospitals—and taken the poor from the hedges and highways. It has given the female liberty to eat with her husband, and cultivate her mind. It has sent out hundreds of missionaries, and like the good Mentor gone with them to give wisdom and power. How could they go among the heathen empty handed? They might arise and shake themselves like Sampson, but all would see they had lost that wherein their great strength lay. The Bible has expelled the monster of paganism from Europe. Nothing but his scattered limbs remains in America. Being smitten in his feet

in Asia and Africa, he begins to totter. This has not been done by orators and writers. The Bible has softly whispered to conscience.

The Bible has shown men that it will bless them in proportion as they critically study its contents. When the papal power deprived the people of the Bible, they sunk to the confines of paganism. When a people applies itself to the study of the book of life, they become Christians. Why cannot a Bible Class keep their hearts closed for years against a revival? It is because the Bible is their text-book. When Luther dared to call his countrymen to the Bible, Rome trembled. It is the Bible that has lately illumined New England with revivals, and it is the Bible that has bestowed on our happy age two hundred million nominal Christians, and ten million real Christians.

But would you see what the Bible has done, ask those in heaven. Ask the happy millions how they found the way to those serene abodes? They will say the Bible was their guide. And they will tell you that book has yet designs to accomplish vast as eternity; that it will still go on to prosper; and that if you do not favor its circulation according to your ability, it will direct against you all the threatnings contained in it.

So long as it is doubtful whether a single town is amply supplied with Bibles from the Allegany to the Stony mountains, and from the Gulf of Mexico to Lake Superior, we have no reason to relax our exertions because we have not a sufficiently extensive field. Think it a privilege to do something in the cause of heaven. Act from Christian motives, and God will abundantly bless the members of this Society.

REVIVAL.

From a brief account of a revival in Enfield, published in the Connecticut Observer, we make the following extracts:

In the spring of 1826, a small number in our part of the town became hopefully the subjects of renewing grace, and made a profession of their faith. But the work was of short duration, scarcely prevailed beyond the limits of a single district, and seemed to be checked by some inexplicable cause, at a time when some praying saints, who were greatly burdened by the prevalence of certain immoralities, were anxiously waiting and expecting that God was about to glorify himself, by the conversion of many sinners, and by converting houses of vice and stupidity into habitations of prayer. But the work was only suspended; for after the lapse of a few months, during which time a number, in view of our spiritual necessities, cried to God the more, that he would come and save us, it was commenced in January last, in our Grammar School. Some of the pupils, after weeks of anxiety and convictions of the hardness and wickedness of their hearts, were brought to rejoice in God; while others had transient impressions, and resolved at first to be sharers in the work, but did not give satisfactory evidence of becoming new creatures. From the school, the work was soon seen to prevail among an older class. Our meetings became full, and many were manifestly pricked in the heart, under the searching truths of the word. Fifty, and sometimes eighty attended the evening meeting. The work advanced in the centre and south part of the town for the period of five months, in a silent and gradual manner, attended with less observation than is usual at such seasons, but in a manner which carried decisive evidence that the Lord was working salvation in the midst of us. The church seemed generally to possess that praying breath which is so necessary to the advancement of a revival; and many of them evidently partook largely of the blessings. The character of the work has been simi-

lar to that in several places around us, and the means have been the same. The greater part of the hopeful converts of which there have been probably not far from fifty, have been among the youth, particularly the female youth. The work has been marked with a great degree of regularity, and the hopeful subjects have shewn an uncommon degree of self distrust and jealousy over their own heart. Indeed, many of them have not manifested that strength of hope and comfort in believing which is desirable. But on the other hand, aware of the danger of embracing a fallacious hope, have scarcely dared to class themselves with the children of God. Twenty-seven have been received into the church at three different times, as the fruits of the revival. Some others, it is expected, will make a profession soon. And as they profess to have received Christ Jesus the Lord, we hope they may "abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming." In closing this account, my mind turns with anxiety to three or four among us, who for a little season rejoiced in the light, and testified to the comforts of those who are brought into the liberty of the gospel, but are now walking in darkness, casting away their former hope, and feel that they shall no more see good. Could I acquaint my christian friends with the days and weeks of sadness which they have known already, and their fearful apprehensions that God hath in anger shut up his tender mercies, and that he will be favorable no more, they would remember them with a deep christian sympathy, and lift up their ardent prayers that their light might break forth as the morning, and their health spring forth speedily, that righteousness might go before them, and the glory of the Lord be their reward.

FRANCIS L. ROBBINS.

Enfield, September 5, 1827.

From the Rochester Observer.

ON REVIVALS OF RELIGION.

In my former communication, I noticed two of the means calculated to promote revivals of religion. These were, fervent prayer and clear faithful preaching. To these I add,

III. Family visiting.

It is a truth, which has passed into a maxim among those who have been most engaged in revivals, that the closer we can come to the conscience of the sinner, the greater is the prospect of doing him good. And in no way is this doing so effectually and so readily, as at the domestic fire-side, in a friendly, Christian visit. Preaching has its place and an important one too, but it has ever been the fact, that those ministers have been the most successful who have been most arduous in family visiting. Those truths which can only be treated of in general terms from the desk, can at the fire-side, be spoken of in plain familiar style, and be brought to bear directly on the heart. When addressed from the pulpit, sinners are very prone to lade other men's shoulders, with the burden; but when addressed in the family circle they must feel, "Thou art the man." And till they feel this, there is but little hope of their salvation.

This is a means of doing good, which falls equally within the province of the ministers of Jesus, and the private Christian. And often the latter may be as useful and do as much good in this manner as the former. If then, Christians would see revivals promoted, let them be faithfully diligent in the discharge of this duty. It is a sphere in which even the feeblest saint may be useful. It requires but the brightest talents or the most finished education. How many souls are now in heaven, saved by means of a word in season, dropped by some humble Christian;

whose name is unknown in the literary world ! Every rational being in the universe has some influence, and this the humble disciple of our Lord may, and ought to use for the salvation of souls. If he does not, he is justly chargeable with misimproving, or rather burying his talent in the earth.

These three methods have ever been found eminently successful in promoting revivals. Others might easily be noticed, but the most prominent only were designed to be considered ; therefore I pass to observe,

II. The hindrances of revivals. These are,

1. A want of union in the Church in fervent prayer.

In times of revivals it not unfrequently happens, that a part of the church awake, seek and find a spirit of prayer, while others remain settled on their lees, and come under the character of those who are at ease in Zion. In such cases, the revival always lingers and languishes, and moves with a slow and seemingly reluctant progress instead of being a general, deep and overwhelming work. It is a fact, perfectly familiar to those acquainted with revivals at the present day, that they are more or less powerful, as Christians are more or less fervent in their prayers.

There seems to be an intimate connection between the faithfulness of God's people and the work of the spirit ; just in proportion to the fervor of the one, will be the descent of the other. Christians cannot have too deep a sense of this ; only let them get this truth deeply fixed in their minds, and they cannot be at ease. If then only a part of the church are awake in every place when a revival of religion exists, it may be expected that the wheels will move heavily, and but few be saved. On the contrary, when we see a whole church uniting their hearts and coming up as one man to the work ; where we find all actuated by the same spirit and all seeking the same things, the fountains of the great deep will be broken up,—a general and an overwhelming work will be felt,—every day will resound with the cries of the awakened sinner for mercy, and the song of triumph from souls new-born into the kingdom of our God. But if there is not this union of feeling and of prayers, if one-half of the church are asleep while the other half are awake, but little will be done. The former will lie as dead weights upon the hands of the latter ; discourage their efforts, paralyze their exertions, and chill their faith. **ONE STUPID CHRISTIAN in time of a revival will do incalculable injury, and indeed the great adversary does not want, and cannot have a better co-adjutor than an unfeeling Christian.** His influence is like the breath of a pestilence ; death and ruin, lamentation and eternal groans follow in his footsteps, while sinners stumble over him into endless despair. It is only by union, that great things are accomplished. In every case, union is strength. If God's people then are not united, they cannot expect great things to be done. And prayer is a work in which all may engage. Every age, every sex and condition ; the high and the low, the rich and the poor, may here unite, and blend their prayers and their hearts in one common and mighty effort. And if this is done, any place will become awful with the presence of God. There will be a universal breaking up of the hearts of sinners, and the mountains will flow down under the influence of the Holy Spirit.

2. Another hindrance to a revival of religion is injudicious measures of ministers and Christians.

As has been remarked, ministers are to preach the truth, if they would free themselves from guilt. And it has also been observed, they must be careful to have the truths they preach *seasonable*. It would be well for ministers to remember this grand maxim ; *seasonable truth is always good*. Every one who knows human nature, and who is acquainted with

the state of feeling among any particular people, can judge whether any particular truth will be in season or not. For want of this care there can be no doubt, that many able, pious and devout ministers have greatly injured the cause, and circumscribed their own influence. And the manner of presenting truth should be considered. Truth may be presented in such a manner, as to disgust, even as the most palatable food may be presented under such circumstances and in such forms, as to nauseate instead of nourish. Every minister should be careful not to close the door of the sinner's heart. If once he disgusts, it will be a long time, if ever, before he will regain lost confidence. I am by no means an advocate for half-way measures, soft preaching, or a man-pleasing course. Far be this from my heart. *But let a minister be firm, prudent, wise, humble, fervent, seasonable, and it does not want the spirit of prophecy to discern, that he will be successful.* And the same remarks will apply to Christians.

They must always be careful to keep open the access to the heart. Or, as Bunyan has it, "Ear Gate" must not be shut. When this is closed, there is but little hope.

And in time of revival, those who are most active in it, must be careful not to suffer any root of bitterness to spring up to trouble them.

My meaning will be better comprehended by narrating the following incident.—A revival occurred in a certain place in this State, and for a time was conducted principally by two young men, who had had much experience in revivals. Their measures were approved by the Holy Spirit, and rendered successful.

After some weeks, another person was raised up to assist them. This person thought it best to adopt measures a little different. He did so, and those young men withdrew from the work, never doing any thing unless directly called upon.—The work visibly declined and is now almost, if not quite, at an end. Their *duty* evidently was to have gone, hand in hand with the other, and not relaxed their efforts till their friend had found his measures wrong, or till they had seen them blessed. This disagreement and this withdrawing, no doubt was *one* cause of the stopping of the work. The Holy Spirit will not abide under such circumstances.

C. Y.

THE HONEST PENSIONER.

William Whiston, a learned but eccentric divine, was a pensioner of queen Caroline, the consort of George II. ; and was sometimes admitted to her conversation, and received his pension from her own hands. At one of these interviews, she observed, "Mr. Whiston, I am informed that you are a free speaker, and honestly tell people their faults ; and I wish you would tell me mine ;" encouraging him at the same time, to be sincere. Whiston hesitated ; and the queen continued to urge him. "Well," said he, at length, "since your majesty insists upon it I must obey you. Many people come up to London every spring, and very naturally desire to see the king and queen ; who have not any opportunity of seeing you so conveniently as at the Chapel Royal. But the country people, who are not use to such things, when they see your majesty talking with the king almost all the time of divine service, are perfectly astonished, and depart with strange impressions into their respective counties. They make their report, let me tell you, not at all to your majesty's honour." The queen mused, and replied : "I am sorry for it ; I believe there may be too much truth in what you say. But I pray, Mr. Whiston, tell me another fault ?" "No, madam," said he, "one at a time ; let me see you mend of this, before I tell you of another."

Poetry.

From the Visitor & Telegraph.

To E. B. J.—

Thou keepest thine evening vigils well;
 Meek child of the chast'ning rod!
 In the pious prayer, and the anthem's swell,
 Thy soul communes with its God!
 Even now from yon aged elm-tree's shade,
 Where the beams of the moon may not come,
 I heard the notes of thy service paid,—
 And gazed on thy bending form!

When I saw thee steal from the giddy crowd,
 And silently hastening there;
 And knew that thy heart and spirit were bowed
 In the solemn duty of prayer,—
 I thought, as I viewed thee, on bended knee,
 'Neath the shade and the twilight so dim,
 That such holy worship was worthy of thee,
 Was grateful and pleasing to Him!

I gazed—and my soul stood aghast, while I feared,
 But to think of the doom that must be!
 And I wept when thy pious prayer I heard,
 Breathed forth for one guilty like me!
 But thus be it ever, thou dear gentle maid!
 Though I sink in sorrow and blood!
 Go thou still at eve, to that elm-tree's shade,
 And pour out thy soul unto God. C—

FAREWELL TO SIN.

Satan will permit the sinner to pray, and hear the word, and make a goodly profession, if he doth not go so far in the morning but that he may have him again at night. If conscience presses a reformation and change of the sinner's course, rather than fail he will grant that also; yet as Pharaoh, when he told the Israelites that they might go, meant their little ones should stay behind, (Exod. x. 11.) so Satan must have some little sin spared, and no matter though it be a little one. But if you would get out of the Devil's power make no composition with him. Christ will be king, or no king. "Not a hoof must be left behind," or any thing which may make an errand for thee afterwards to return. Take therefore an everlasting farewell to every sin as to the sincere and fixed purpose of thine heart, or thou dost nothing. St. Paul joins his faith and his purpose together, (2 Tim. iii. 10,) not the one without the other.

Before God gave his law to the Israelites he would have them out of Egypt, they could not obey his laws and Pharaoh's idolatrous customs also. Let me ask thee, poor soul, hast thou seriously considered who Christ is, and what his sweet government is? Dost thou find in thy heart an inward abhorrence of sin and Satan, and liking to Christ? A desire to renounce sin and Satan, and choose Christ for thy Lord? Does thy soul say as Rebecca, "I will go, if I could tell how to get to him; but alas, I am a prisoner, and cannot

shake off my fetters and set myself at liberty to come unto Christ." Well, poor soul, dost thou groan heavily under thy bondage? Then take comfort; He that heard the cry of Israel in Egypt will hear thine also, and come and save thee out of the hands of thy lusts. If Christ has won thy heart, He will be true to thee, and be at all the cost to bring thee out of thy prison-house; yea, he will take the pains to come to thee himself, and will bring with Him those "wedding garments" in which he will carry thee from thy prison to His Father's house with joy. GURNAL.

THE CHRISTIAN ALMANAC FOR 1828.

This work contains all the astronomical and other useful matter embraced in the common Almanacs, together with a rich fund of religious instruction and anecdote, various items of reference adapted to general convenience and utility, and a view of the progress of the Cause of Benevolence throughout the world. It comprises 36 pages, neatly done up in printed covers, and will be sold at 6 1-4 cents, single; 50 cents per dozen; \$3 50 per hundred. To those ordering 1000 copies or more, an additional discount will be made.

The Committee have also published a Christian Almanac for 1828, for the United States, adapted for convenient use in every part of the country. Persons at a distance wishing for the Christian Almanac, but not in quantities so large as to warrant a distinct edition, will find it much to their advantage to apply for the United States Edition, which will comprise 48 pages, in printed covers, price 6 1-4 cents, single; 50 cents per dozen; \$4 50 per 100; \$35 00 per 1000.

All persons at a distance should transmit their orders for the Almanac at the earliest practicable date; and if the friends of the cause will engage merchants, and others in their vicinity, to take from them a definite number, and then order the aggregate, the circulation will be greatly extended.

Orders should be addressed to Mr. WILLIAM A. HALLOCK, Corresponding Secretary of the American Tract Society, 144 Nassau-street, New-York.

FAIRFIELD MISSIONARY MEETING.

The Auxiliary Foreign Mission Society of Fairfield, Eastern District, will hold their annual meeting at Brookfield, on Thursday, the 4th of October next, at 2 o'clock P. M.

A deputation from the American Board are expected to be present and to address the meeting.

At the close of the exercises, a collection will be taken for the funds of the Society. This collection is not intended to interfere with the regular donations at the annual call of the Collectors; but will accommodate those who have given less than they may then feel inclined to give, or who have given nothing to the Collectors, but who may have the object so fairly presented, that they may feel inclined to aid in so noble a cause.

JOSHUA LEAVITT, Sec'y.

Stratford, Sept. 20, 1827.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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